

THE BAPTIST.

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Solicitude for Souls.

J. B. SEARCY.

We are living in a wonderful age. Inventions have made such rapid strides that we are dazed by their accomplishments. The civilized world is a speaking gallery, in which we talk, as it were, face to face. Rapid transit and cheap rates carry millions of men and women to all parts of the world as never before. Good schools and colleges are to be found everywhere, with many more pupils than were ever enrolled before. More church buildings and better ones are now to be seen than at any period of the world's history. More money is raised and expended for asylums, orphanages and missions than at any former time. These things are all to be commended and rejoiced in, and yet I think there is with us as a Christian people one great lack. Will anybody undertake to say that our solicitude for souls has increased in the ratio of our facilities for enlarged work? Do we as preachers and church members have that heart-yearning for the salvation of sinners that even our fathers had?

Do we with Paul continually say, "My heart's desire and prayer to God for Israel is that they might be saved"? or with Moses when he said, "Oh, this people have sinned a great sin, and have made them gods of gold, yet now, if thou wilt, forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." Solicitude for souls has ever preceded great blessings upon God's people and large ingathering of the lost. It is said the prayer of John Knox was, "O Lord, give me Scotland, or I die."

It is also said that Whitfield prayed all night before delivering that wonderful sermon, "The Sinner in the Hands of an Angry God." Perhaps our sermons, in point of homiletics, may excel those of the former age. But few can be found who preach like their souls were on fire with solicitude for lost souls. And is it not true that a very large per cent. of our professed converts do not manifest a deep grief for sin, and show a marked change in life after they unite with the church? I plead for deeper solicitude for lost souls upon the part of our preachers and people everywhere.

The National Baptist (Negro) Convention and Co-Operation.

The constant press of work has hitherto prevented my sending this note of information to the brethren. It was my privilege to attend the recent session of the National Baptist (Negro) Convention at Austin, Texas. It was in every way a great

meeting, and will contribute largely to the furtherance of the Gospel among its constituency and those it desires to reach with the Gospel. The question coming before the convention that was of most moment and concern to our people, as also to the Negroes themselves, was the question of co-operation between the National Convention and the Southern Baptist Convention. It could not be hoped that in so large a body there would be perfect unanimity touching so important a matter. There had been considerable discussion in advance of the meeting, and the brethren went to the convention with different views, not that there was any lack of disposition upon the part of any member of the convention to co-operate with the Southern Baptist Convention, for every member desired this co-operation, but that all desired that the plan should be the wisest and best possible for all concerned, and that some had been led to think that the proposed plan involved possibly some lack of regard for other white Baptist bodies of which the Negroes had been the beneficiaries, or perhaps looked to reducing the freedom or impairing the autonomy of their own body. The whole matter was fully discussed to the best of spirit, and a conclusion was reached which seemed highly satisfactory to every member of the convention, from Boston to San Antonio. The convention heartily endorsed the plans of co-operation as agreed upon between the Home Board of that body and the Home Board of the Southern Baptist Convention for the present, and instructed its Home Board to press the work forward, but appointed a commission to consider the plans in all of their possible bearings and to report back to the convention a year hence, at which time the convention will take final action. This was well and natural; had we not set the example? Have we not our commission? why should they not have theirs? This puts the whole matter in the best shape possible; we are in a position to give the plan a fair and honest trial, and, if it works well, continue it, or, if not, discontinue it.

Owing to an unavoidable delay, I did not reach the convention till after the above discussion was had and action taken, so that the conclusion was reached by the brethren themselves without any sort of personal influence from any quarter. This action may be taken as a fair example of the wisdom and business ability of the convention and of its genuine good-will towards the white brethren of the South.

Let all who love the Lord and pray for the coming of His kingdom in all the earth

do more for Home Missions this year than ever before.

ARTHUR J. BARTON,
Field Secretary.

Little Rock, Ark., Oct. 11, 1904.

College Tidings.

There are 343 on the roll.

Thanks to Dr. Venable for his ringing article of last week. Did you read it? If not read it yet. We do not expect to ask those who gave endowment notes to give anything more until the endowment period is out. We have not launched the building movement, but there are some brethren who want to make their subscriptions and are sending them in. God bless them, they shall not be deprived of the privilege. Rev. W. E. Farr writes in a private letter and says, "put me down for \$50.00." Alright, Farr, I have put you down. Rev. T. J. Bailey, always ready to make heavy sacrifices for the college, says, "I am going to give \$100. Put it down on the books and when the time comes I am going to pay it." Thus without anybody's being asked for a cent, brethren have sent in subscriptions for \$1,250. That makes one eightieth of the \$100,000. How easy it would be to multiply that by 80 if a respectable minority of our people would get into the notion.

By the way, we have 112,000 white Baptists in Mississippi. About 5,000 of them helped in the endowment movement. Is there any good reason why the 107,000 others should wait for the endowment movement to be over before they send in their subscriptions? The \$100,000 could easily be given within the next 90 days by those who did not touch the endowment movement; however, some of us who helped on the endowment propose to have our part in this also. "Who but the doers will do?" "Who but the givers will give?" "Who but the helpers will help?" Let the people inform themselves. Let them think. Let them pray and when the movement does start it will be carried to glorious success in short order.

Yours for work,
W. T. LOWERY.

We call the attention of our readers to the guarantee contract of Harris' Business College, published in this issue. It is a very strong contract, and no young person who has the elements of success and wants to take a business course should hesitate to matriculate with them under this sort of contract. If you are interested it will pay you to read it.

Rev. W. A. McComb is aiding Pastor W. Y. Quisenberry in a meeting at Ruston, La., with promise of good results.

The Home

Theodore Cuyler found Mr. Moody laboring in a mission-room in the city of Brooklyn. With him was a handful of plain people. Dr. Cuyler whispered to him, "Slow work this, is it not?" Mr. Moody looked at him and said, "Did you ever light a fire? I am lighting my fire," and he kindled it to such good purpose that anon it blazed over two continents.

The Kansas Farmer.

The old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters:

"Washed all your fowls away?" asked the man in the boat.

"Yes, but the ducks swam," smiled the old man.

"Tore up your peach trees?"

"Don't mind it much. They said the crop would be a failure."

"But the flood! It is up to your windows!"

"Well, them windows needed washing anyway."

How He Climbed.

Suspended above the door of a Pittsburgh bank president is this motto: "Do the Hard Thing First." Ten years ago he was discount clerk in the same bank.

"How did you climb so fast?" asked the unknown writer of this story.

"I lived up to that text," replied.

"Tell me about it."

"There is nothing much to tell." I had long been conscious that I was not getting up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of the work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing capacity for my work.

"One morning I woke up and took stock of myself to see what was the matter. Memoranda of several letters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Impaled in a rubber band were a number of unanswered letters which necessitated the looking up of certain information before the replies could be sent. I had tried for days to ignore their presence.

"Suddenly the thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise. I took off my coat and proceeded to clean house.' It wasn't half as hard as I expected. Then I took a card and wrote on it: 'Do the Hard Things First,' and I put it where I could see it every morning. I have been

doing the hard things first ever since."—W. F. Ellis, in the Westminster.

Winning the Mother.

"On the morning of the day when I was going to the city to be ordained and go to my first charge," says Rev. J. H. Wilson, of Edinburg, "my mother came to the door to bid me good-by. Holding my hand, she said: 'You are going to be ordained today, and you will be told your duty by those who know it far better than I do; but I wish you to remember one thing which, perhaps, they may not tell you. Whenever you lay your hand on a child's head you are laying it on its mother's heart.'" Mr. Wilson has met with marked success in winning boys and girls.—Baptist Union.

Sleeping Christians.

Statistics show that every fifth boy must be sacrificed to keep up the long line of drunkenness and crime. Parents are slow to realize what that means; for somehow each one seems to fancy that it will be some one else's boy. When we moved to our present charge, we found the parsonage very near to the church. Just across the street is the town hall and engine house, but the church bell is used to sound fire alarms. Only a few days after our arrival, in the middle of the night, the great bell almost above our heads suddenly sounded forth the quick and unmistakable strokes of a fire alarm. At one bound I was in the middle of the floor, instinctively feeling that our own house must be on fire. My wife being only partially aroused and evidently having the same impression, anxiously enquired: "Is it our house?" When I assured her that it was not, she quietly turned over and went to sleep.

How many good Christian people are thus asleep or but partially aroused to the peril that in the open saloon threatens their neighbor's family and in the end possibly their own.—J. R. Jacob.

Putting Away Worry.

We hear much in these days of the need of taking life more restfully, of keeping a quiet spirit and avoiding the wear and strain of worry. Such injunctions are wise and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day—this because of the delays, neglects, and small carelessness of those who would never be wilfully unkind? In the aggregate it is something awful—the waiting, the heartache, the hours of sickening dread that a little thoughtfulness might prevent. The sick boy away from home has grown better, the threatened illness proved trifling, and in the interests of returning health he postpones for a day or two the letter that should relieve those at home. Two such days for anxious love to live through! We have

succeeded in the mission undertaken for a friend, and he will be glad and thankful when we let him know—on the morrow. One more night he bears a burden of uncertainty and doubt the weight of which we cannot understand. The request quickly granted, the prompt reply, the doing at once what the hand finds to do even in matters that seem trivial to us may mean much at the other end of the line. By all means let us put useless worry out of our own lives, but let us take care that no neglect of ours puts it into the life of a neighbor.—Forward.

Sowing and Reaping.

We sow the wrong, it springs to life
We water it with tears;
It buds and blooms; we harvest it
In gloom in after years.

We sow the right, it springs to life,
We water it with tears;
It buds and blooms; we harvest it
With joy through endless years.

—William Henley Brown in Cumberland Presbyterian.

Southern Baptist Convention.

The three words are one name, and stand for a complete but composite idea; an idea of large and ever enlarging power for emphasizing and extension of the kingdom of God among men. *Convention* stands for co-operation in spirit, purpose and method—a distinctive method for Christian activities. *Baptist* stands for credal character and doctrinal principles, and for all our people hold dear in history and faith and practice, and high life for God. *Southern* stands for geographical position and relations. Emphasis must be distributed through the three words, and the three words counted as one to get the true meaning and scope of the name.

If I were going to give preference in emphasis, it would be, for the present, to the last word in the name—Southern Baptist *Convention*. Increasing the Convention sentiment intensifies and makes more prevalent the co-operative spirit. It augments the efficiency of the Convention method it brings into association and co-operative effort the Baptist hosts moved by the Baptist impulse of loyalty to their Lord, both in obedience to his law at home, and in giving his gospel to the world. It is practical working of his word, and has upon it the power of his presence and the glory of his promise—Go, disciple, baptize, teach; and then—teach, disciple, baptize, go; the two great processes acting and reacting upon each other until the uttermost parts of the earth shall hear the wondrous story.

The term *Southern*, though indicating in itself struggles and conflicts, history and tradition, institutions and character, has nothing whatever of political or sectional significance, and is not narrow in scope or narrowing in influence. Indeed the Southern body, as the Southern man, may be thoroughly national in spirit and lofty in every fiber of soul and purpose. Here it indicates geographical basis, as when you say the Virginia General Association or Missouri General Association to indicate where these bodies operate; or speak of the Southern Railway which operates in the east and South; or of the Great Northern which operates in the southwest with a course northward. Also as one speaks of the Missouri Baptists and of the Virginia Baptists, so also he may speak of Southern Baptists and Northern Baptists, each name being equally significant, equally designative, equally broad and equally national.

The Convention organized at Augusta, Ga., under stress of conditions and circumstances, moved out from the first with lofty spirit and world-wide aim, and through all the years, and sometimes with experiences that tried men's souls, has steadfastly set its face to the purpose of its founders, to wit:

"Carrying into effect the benevolent intentions of our constituents by organizing a plan of eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel."

The Convention has a noble history, unwritten as yet, but easily traced in the lives of its men, in its struggles, defeats and triumphs, in its institutions and achievements. Its field is the world, with its base of operation in the States usually known as the Southern States from Maryland to Texas, Arkansas and Missouri, and in the Territories as far west as it may desire to go, even to the Pacific Ocean; and wherever Baptists either as churches or individuals, may wish to affiliate with it for bringing in the kingdom of the Lord Jesus. Its constituent forces have grown with remarkable growth, number now nearly twenty thousand churches with an aggregate membership of nearly two millions, with marvelous advance in their educational institutions, in their agencies for effecting its purposes, and in State Conventions co-operating with it. Herein lie possibilities—responsibilities and opportunities—immense, and beyond the dream of the most sanguine.

J. M. Frost.

In the Foreign Field.

Can the disciples of Christ remain anti-missionary? During the last year "Primitive Baptists" in the South, called "Hard Shell," and "Anti-missionary Baptists," gave \$457.65 towards the support of G. P. Bostic missionary in China.

The first mission work in Cuba was done by a Cuban woman twenty years ago who had returned from the Gulf Coast of Mississippi where she had been converted under the ministry of J. B. Hamberlin, now of Healing Springs, Ala.

"A single church in Edinburg, Scotland, has, in the last ten years, sent from its own membership, twenty-six missionaries. In this church a distinctive feature of the pulpit has been the conception of

the church as a missionary institution and the obligation laid on all Christians to assist in building the city of God."

The dispatches state that when the 300 women who are in Port Arthur engaged in hospital work were advised to leave, they replied that they would rather face the possibility of massacre than desert their posts. The world cannot understand such heroism. But Christians can. To the world it seems foolishness. But to Christians it seems only duty.

The Foreign Mission Journal for October says that the consecrated friends who gave funds to build the John Stout Memorial Hospital in Yuchow, China, now come forward and ask the privilege of furnishing funds for the running expenses. It is a blessed thing to have a full hand when the heart is full of the love of God.

Letters from missionaries in the October Foreign Mission Journal tell of baptisms as follows: T. Willingham, Japan, four; J. C. Owens, China, tells of 13 "approved" for baptism, and 18 others "have asked" for baptism; W. B. Bagby, Brazil, baptized 4 August 3, and tells of several candidates awaiting baptism; G. F. Hambleton, Japan, baptized two men July 31; J. E. Hamilton, Brazil, baptized four in August; W. E. Crocker, China, says they hope to baptize "fifteen or more converts before long."

The War And Missions In Korea.

The war has not seemed to interfere in the least with the missionary work of the Southern Presbyterian Church in Korea. It has, on the contrary, open innumerable avenues whereby the missionaries have been able to reach the people. The additions to the church in Korea promise to be as large as in any of the previous half dozen years, each of which has been abundant in its harvest of souls. The population of Korea is between ten and twelve millions with about a hundred and fifty missionaries of all denominations. Many Korean Christians engage in evangelistic work at their own expense, and are doing a very successful work. The number of Protestant believers in the country is about fifteen thousand.

Christianity in Japan.

The war has not apparently hindered the missionaries. Either from a desire to have them, or for diplomatic reasons, Japan is taking pains to extend them every courtesy. With her forty-four million people, there are about eight hundred Christian missionaries. Thirty years ago, Christianity was an offense severely punished. Now it is estimated that the total Christian population is 200,000, of which over 100,000 are professed Christians. Of these 46,000 are Protestants and the balance Greek and Roman Catholics. The net increase of the Protestant churches last year was 4,431, and the amount raised for all purposes was 134,941 yen.

(\$134,000).

The Christians exercise an influence altogether out of proportion to their numbers. They have never had less than four times their proportionate number of members in the Diet—the Japanese House of Parliament. In the House of Commons, the president, or Premier, is a Christian, also one of the Cabinet Ministers. Three per cent. of the army officers are Christians, and the commanders of several warships.

Class distinctions in Japanese social and political life are fading away. This is shown by the relatively larger number of common people in the Lower House of the Imperial Diet. In the first Diet in 1890, there were 110 gentry and 190 commons. In the Ninth House there were only 102 gentry and 276 commons. The Christian schools of Japan now number twelve—one Congregational, the Doshisha; four Methodist, three Episcopalian, three Presbyterian, and one Baptist. The attendance of pupils for 1903 showed a gain of about 23 per cent. over the preceding year. The general prosperity of these schools is excellent, in all the elements of enlarged attendance, increasing public confidence and influence, government recognition, greater financial resources, and better buildings.

The Baptist Courier announces that a beautiful home, a place containing "six acres of land, a twelve room house, substantial out-houses, all in good repair; the grounds spacious and beautiful," and the house "provided with city water and sewerage, and all modern conveniences," in the city of Greenville, has been purchased as a home for missionaries' children. The Courier adds: "The establishment of the home is made possible by the gift of ten thousand dollars by a 'Christian mother,' who desires that her name be not known. The gift is made to the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, on condition that the Union shall support the institution, which is to be open to the children of the missionaries of the Home and Foreign Boards who desire to send their children away from their fields of labor to be placed in school. The Home is not an orphanage; it is for the children of living missionaries. It is also to be a temporary resting place for missionaries on vacation to the home land, who wish to stop here for a brief period, where they can obtain board at nominal rates. At their meeting in Nashville last May the ladies of the Missionary Union accepted the donation, and since then the advisory committee charged with its location have been arranging for purchase of a place. Those in a position to know believe that the right place has been found and that a wise selection has been made." The donor has named it "The Margaret Home for Children of Missionaries."

As an advertising scheme, Harris Business College is offering a few scholarships at a great bargain. Write them.

LITERARY.

The Brown Alumni Monthly for November is rich in its contents. The article on Education in the Philippines is well worth reading.

How Abstinence Pays is a 12-page tract, by Chas. W. Scovel, A. M., Pittsburg, Pa., which ought to be read and thoroughly digested by every lover of temperance.

The Youth's Companion Announcement for 1905 gives the lover of good literature a glimpse of what may be expected during the coming year.

The Fiery Furnace, by Rev. Curtis Lee Laws, D. D., pastor of the First Baptist Church, Baltimore, is a pamphlet of thirty-two pages. It presents in graphic style the present struggle of the Non-Conformists in England for religious liberty. To the lover of soul-liberty there is not a dull line in it. Those who know Dr. Laws have a fair idea of what the treatise is.

Your Mother, a beautiful home song; has just been received at this office. It is written by J. T. Rider. This is the chorus:

"Why, your mother, your own mother,
Such affection could come from no other.
In sunshine or rain, in pleasure or pain,
The one you loved best was your mother."

It is published by the Theatrical Music Supply Co., New York City.

The evil effects of high heels are set forth strikingly by Dr. Grace Peckham Murray in an article on "Dress" in *The Delineator* for November. Illustrations of the foot photographed from beneath through glass demonstrate very clearly the deformity that is caused by high heels—so clearly that any woman with average common sense must shun them evermore. Among other things, Dr. Murray says: "If the natural position of the foot is contrasted with that which the high heel compels the foot to take, it will be seen how most of the weight comes on the ball of the foot. The higher the heel the greater the pressure on the toes and the joints. It is so great that it turns the joints out of position. It is in this way that bunions are formed from wearing high heels. Also, the weight being transferred far forward toward the ball of the foot, the whole equilibrium of the body is changed, and it can be seen now headaches are occasioned by this, as well as eye strain, spinal weakness, and disturbance of the internal organs."

Harmony Association.

In company with Secretary Rowe and Sunday School Missionary J. E. Byrd, we ran over from Jackson to Forest on the morning of October 21. There we boarded a hack for a twenty-five-mile jaunt north to Standing Pine, where the Harmony Association was holding its 54th session. We found Rev. T. E. Morris, of Lena in the chair, and Rev. T. G. Ward, clerk. Dr. Morris is the nestor of Baptists in that section of the country. He is now 73 years

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it if he would win the respect and confidence of the lovers of freedom.

Rev. Theodore Bratton, Episcopal Bishop of Mississippi, who is now in the general convention of the Episcopal church in Boston, in speaking of the petition of negro clergymen for a bishop of their own race is reported to have said: "I believe that by a thorough discussion of the subject the Convention will arrive at the proper conclusion, although the conditions in the South are not fully understood by some of our churchmen of the North and West. Personally, I do not believe the time is ripe for the selection of a colored Bishop, although I think it will ultimately become necessary." It will surely come, and speedily. And why not? If the negroes do the work among themselves, why should not some of them share the honors and authority of the episcopate? The time may be delayed, however, by those negro churchmen who oppose the petition, and say they do not desire any "Jim Crow" division in the church.

Church News.

Prot. H. L. McCleskey has entered upon his second year of school work at Fayette. He now has a fine school of over 150 pupils.

Rev. Wayne Sutton has been called to the pastorate of the church at Florence, to succeed Rev. A. L. O'Brian, removed to Magee.

J. D. Rockefeller, Jr., is leader of the "Young Men's Bible Class" of the Fifth Avenue Baptist Church, New York.

Our field-man, Rev. O. M. Lucas, has just sent us the names of 22 new subscribers from Blue Mountain postoffice alone.

Two dates have been printed in *THE BAPTIST* for the Convention Board Meeting. Forget them both, and remember that the date is November 22nd, which is Tuesday.

Rev. W. A. Mahoney, pastor Calvary Baptist Church, Vicksburg, has aided Pastor W. M. Burr in a ten-days meeting at Greenwood. The church was stimulated and edified.

A good program for the Woman's Meeting, to be held at Ellisville on November 2, at 2 p. m., has been prepared by Sister R. B. Stapleton and others. The meeting will be held in connection with the Lebanon Association, and the ladies are very cordially invited to attend.

The Middlework Children's Home, Shelbyville, Ill., was destroyed by fire on the 19th inst. The fire occurred while the children were asleep, but all except two of them were saved. The dead were Alfred and Charles Patterson. Surely the Lord was good to us in our fire, not allowing a single child to get hurt in the least.

Occurrence and Comment.

United States' Senator Edmunds of Vermont says that this government and Great Britain should put an end to the bloody struggle between Russia and Japan. Neither one of these nations would like it, but friends for this reason do not hesitate to separate belligerent neighbors.

In America the Archbishop of Canterbury and primate of England, head of the church of England, is now on a visit to this country. He is the guest of the nation. He rides over the country in J. Pierpont Morgan's private car. He talks charmingly of religious toleration and even of religious liberty. He is a pious, scholarly and worthy gentleman.

Northern Baptist societies and Boards have set apart one day in their anniversaries at St. Louis in May next for a conference of all the Baptists in the United States. Just one week before the anniversaries the Southern Baptist Convention will meet in Kansas City, and many of its messengers are desired and expected at this conference. Such a meeting promises great good.

Referring to the story of a white congregation tearing down a colored church rather than sell it to a negro congregation the Springfield (Mass.) Republican says: "The story is a fake from beginning to end. This region is not entirely free from race prejudice, as every one knows, but why should lies be circulated?"

Probably that Northern Christians may learn not to believe every fake story of this kind against their Southern brethren.

Can the priest sin? He has never denied it. Does he not claim to absolve men from their sins? Beyond all question he does. How can a sinful man absolve from his sins? Oh, it is not the priest, but only the man, who sins; he is only in the performance of his sacerdotal duties, among which is absolving others from their sins. But what becomes of the priestly absolution of the sins of others when the priest himself through and at the very time of confession excites to sin and then meets that sinful desire in his own person.

In free and happy England the Archbishop of Canterbury, the Rt. Rev. Dr. Davidson, is the ecclesiastical head, next to the king, in the religious department of the government. Under the Education Act, Baptists and other dissenters suffer imprisonment and the confiscation of property for refusal to support schools which teach doctrines concerning religion which they regard as false in themselves, injurious to the character of children, and inimical to the community. Men and women are impoverished and imprisoned for conscience' sake. It is said that the Archbishop is not in sympathy with this Act under which these persecutions take place. But has he done anything against it? Let him denounce

Statistical Secretary—Miss Susana Jones, City of Mexico.

There were present a goodly number of delegates and visitors. They came from as far south as Puebla and City of Mexico; and from Central and Northern Mexico not a few. About 60 of the best workers in Mexico were present, as messengers or visitors.

Our own Christian, ripe with experience and full of good works; Hooker, full of enthusiasm and hope; Hatchell, unassuming but wise; Newbrough, though not as experienced as some, is full of spiritual life; Lacy and Cheavens, our wise school men, and Watkins, with a long list of our native brethren, were present representing our work in Mexico.

The meetings were marked by spirituality, harmony and brotherly love. All the preaching was of a superior order, full of Gospel truth and spirituality.

The speeches were all good, and full of zeal and enthusiasm. Many well-prepared and interesting papers, on timely subjects, were read, some of which were recommended by the convention for publication in tract form.

"The Mexican National Baptist Publication Society."—This body, also, held its annual meeting here October 15.

Much real interest was manifested in the work that this society is destined to do among the Spanish-speaking peoples of the Americas.

The present officers are:
President—Rev. J. S. Cheavens, Torreon.
Vice-President—Prof. Jonas Garcia, Monterey.

Secretaries—Rev. S. Dominguez, Saltillo; Rev. E. Barocio, Agnias Calientes.

Treasurer—Rev. Juan R. Castillo, Monterey.

The Mexican National B. Y. P. U. was organized, which proposes to do active work among our young people, organizing them for and encouraging them to do enthusiastic and efficient work in the churches.

The effects of the meetings on our local work here are excellent. At many of our meetings the house was crowded; at times more than 200 people were present.

Will not all the readers join us in praying for the workers and their success in Mexico?

A. C. WATKINS.

"The Western Recorder says that Dr. Carter Helm Jones, at the Baptist Ministers' Conference of Louisville, told the following incident: Three young women went into Bishop Potter's saloon and in drinking became boisterous. The police were called to arrest. As they were led away they cried out: 'Don't arrest us, we got drunk on Christian Whisky.'"

The Interior: It is doubtful if any effective preaching is done on any subject on which the preacher does not feel deeply. Lowell has well said that "brains can always be bought but passion never comes to market." One can sometimes think to order, but one can never feel to order; and it is deep feeling in oneself which alone can create deep feeling in others.

Sunday School Lesson.

BY R. A. KIMBROUGH.

October 30, 1904.—Elisha at Dothan.

2 Kings 6:1-28.

Time—About 882 B. C. (Ursher) about 844. (New date.)

Places—Dothan, about 2 miles north of Samaria and Samaria.

Motto Text—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

We come to the last of a series of five lessons about Elisha. In these we have five of his twelve miracles. The previous lessons have shown us Elisha's acts of kindness to individuals. This lesson gives us a view of the prophet as interested in his country and tells how he saved Israel from the Syrians. He was a patriot.

1. Elisha's Secret Service. 8:12. "Now the King of Syria warred against Israel." This is soon after Naaman's cure by the prophet in Israel. King Benhadad soon turned the back of his hand to Jehoram, forgetting the good will shown in the miraculous cure of his great captain. The desire for gain choked his gratitude. It was a time of peace between Assyria and Syria. So Israel is covered again. It is right clear, too, that God used Syria as a scourge to Israel for her sins. The King at Damascus counseled with his servants and God revealed this council to Elisha who sent unto Jehoram, King of Israel, telling him to watch a certain place, for in that place the Syrian army was coming down for battle. Jehoram acted wisely this time and took the advice of the prophet, the man of God. Jehoram sent to the place which Elisha advised him of and was victorious there, "not once nor twice"—meaning several times. So many times was Benhadad defeated, and Israel's army keeping up so clearly with his plans, that it caused him great alarm. His heart was "sore troubled," meaning that he was greatly perplexed. He thought there was a traitor in camp. So he called on his servants, officers, to tell which one was "for the King of Israel." One replied that none of them was for Jehoram. Then said, "But Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speaketh in thy bedchamber." The King had forgotten Elisha. Naaman's cure impressed a servant though, and he gave the glory to God and told it right out in a heathen council of war. This servant may have been Naaman. The words of the Syrian King were not hidden from Elisha. God knows the secrets of the heart. He can have that which is told in secret proclaimed from the housetops.

2. Elisha's apparent danger. 13:16. The King was convinced that Elisha was the means of his defeat. He gave orders to search him out and capture him. He did not take into account Elisha's God. A spy found Elisha at Dothan, a place some twelve miles north of Samaria. Dothan

was the place where Joseph found his brethren with his flocks and where they captured him and sold him. The spy reported Elisha's location and a heavy host of Syrians with horses and chariots were sent to capture him. They came at night to Dothan and surrounded the city. A great army was sent to capture one man. Verse fifteen tells of the minister of Elisha rising early next morning and seeing the horses and chariots all round the city. This servant was not Gehazi for he had proven false and was struck with Naaman's leprosy as wages for his lie. The servant here was alarmed at the Syrian host and cried "Alas, my master, how shall we do?" He had about given up. Elisha's reply is significant. "Fear not, for they that are with us are more than they that are with them." Just the two were all the young men could see. He must have a vision of God's powerful defense to his own. Elisha knew in whom he trusted. He knew he was on God's side. God and one are a majority, always and everywhere. Hezekiah said a few years later concerning Assyria's King and himself, "with him is an arm of flesh, but with us is Jehovah our God to help us and to fight our battles." 2 Ch. 32:8. Hear Paul, "If God be for us who can be against us." Rom. 8:31. No danger of defeat when God is for us, although surroundings seem not so favorable all the time.

3. Elisha's Unseen Defender. 17:20. "And Elisha prayed." He was a man of prayer. This prayer was for the young minister to have his eyes opened that he too might see the defense. The invisible host was there all the time. Faith was needed on the part of the young man. Elisha was sure of his defense. The prayer was answered and the minister saw, "and behold the mountain was full of horses and chariots of fire round about Elisha." This defense was between the two and the Syrian host. This is a representation of the strong defense of God's people. He guards and protects his own. See motto text. Then again, "the angel of his presence saved them: in his love and in his pity he redeemed them: and he bore them and carried them all the days of old." Isa. 63:9. Jesus spoke of twelve legions of angels who he could call on as a defense. Soon the Syrian host came to take Elisha. Then he prayed for them to be blinded. God answered. They were all in the hands of Elisha. He told them that they were in the wrong way, at the wrong place. He said, "Follow me and I will take you to the man whom ye seek." Elisha deceived them for the moment, but not sinfully. Deception was not the end. It was for their deliverance and to fully teach them the mercy of God. Take the whole into account and only good is seen. He conducted them to Samaria. The hosts may have thought they were still on the way to Dothan, and the new guide would soon point out Elisha to them. When in Samaria the prophet prayed for them to recover. They were greatly alarmed, no doubt, when they saw that the man whom

they set out to take had taken them and brought them right into their enemy's capital. Death must have stared them in the face.

4. Elisha's Triumph of Love. 21:23. Jehoram was delighted. Elisha had brought the enemy home with him as captives and what next but kill them. This was the King's desire. "Shall I smite them, shall I smite them?" he asks, thus expressing by repetition his eagerness to slay them. Elisha told him not to smite them but to treat them as prisoners captured in regular battle should be treated. Kindness was characteristic of Elisha. He had not led them to death but deliverance. Elisha said feed them and give them water and send them home. Then Jehoram gave them a great feast and sent them safely back to the King of Syria. This treatment brought peace between the two nations for some time.

Elisha would not return evil for evil. They came to Dothan to kill, but Elisha sent them from Samaria in peace. Jehoram had neglected the prophet, but the prophet helps the King. Elisha was a helpful citizen in time of his country's need. He believed in taking God into account in things temporal. He counted on God for deliverance in times of trouble.

This lesson teaches patriotism, kindness, faith in the invisible yet real, and reliance upon God.

(Correspondence.)

The Teaching of Jesus Concerning God the Father—A. T. Robertson, D. D.

It has been my pleasure in the last few days to read this interesting hand-book published recently by the American Tract Society. It is gratifying to know that our busy Seminary professors find time to give us such books from time to time. We are glad to know that others are soon to appear.

The design of this book is to give us in a comparatively small compass the conception of God the Father as expressed in the gospels by our Lord. Necessarily it is largely exegetical in its nature. The first chapter is an introduction emphasizing the importance of the subject. There is taken up the old Testament idea of God, and it is shown that this was the basis of Jesus' teaching. Then comes the main body of the book showing the teaching of Jesus about the different relations of God—first to the Son, then to the Holy Spirit, to the unsaved, to believers. He then shows how the teaching of the Master is reflected in that of the apostles, closing with a renewed emphasis of the importance of the subject.

The style is clear and forcible. Some of the aphorisms are very striking. Much is often expressed in a few words; such as, "The chief end of man is to know God and be like him." "What one thinks about God determines his theology, his philosophy, his ethical views, his conduct." "Theology is the doctrine of God which we formulate."

The moral earnestness of the author is

shown in one sentence in the first chapter, "One of the worst heretics is the man who is afraid that his views may be wrong and is afraid to investigate the facts." Altogether it is helpful and stimulating, and deserves a wide reading.

E. T. MOBBERLY.

Leland, Miss.

What has the B. Y. P. U. Done For Your Church Prayer Meeting?

This question was recently asked me by an interested B. Y. P. U. worker. In the light of the approaching Convention at Columbus it may not be amiss to answer in THE BAPTIST. Let me begin by saying that I have had a Union in my church most of the time since I became pastor in Jackson. Sometimes I have had to support the infant to keep it from falling as it tried to walk alone, but that stage is past and we now have a growing, vigorous Union holding weekly devotional services and carrying the Culture Courses.

Getting down to the question at issue I want to say that the Union has done more than anything else to solve the problem of the Wednesday night prayer-meeting's existence, a problem which faces most of our churches. Rebuke, reproof, entreaty, exhortation, all seemed without effect in enlisting the church's interest in the prayer-meeting. Until the present year it seemed to move along at a poor dying rate more dead than alive. Some time ago I saw that the hope of the prayer-meeting, as of some other departments of our work lay in rightly training our young people. The Union seemed to be the most direct way of accomplishing this. In it our young men have learned something about transacting church business, something about how to express themselves intelligently, and something about assuming responsibility for the success of a given work. As affects our church prayer-meeting the results are:

(1) An increased attendance on the Wednesday night meeting. Prior to this year twenty-five or thirty were thought to be a good attendance. During the past summer the attendance has at times been around the hundred mark, though I would say the average attendance is from fifty to sixty. These are mostly young people, who attend the Union, though the interest has widened taking in many who are not accustomed to take in the Union.

(2) A deepening of the spiritual interest. We have had more profoundly spiritual meetings than ever before in the history of the present six years' pastorate. Some of our Wednesday night meetings are real oases in the desert of the week's work.

(3) An increasing number of young men who will lead in prayer and talk in the prayer service. Formerly the pastor had the whole thing left to himself, if two or three faithful ones, on whom he was accustomed to depend were for any reason prevented from being present. Now we rarely have less than ten or a dozen who will respond when called upon to take some part in the service.

All this is very helpful and inspiring to the pastor. I was not an enthusiast in taking hold of the B. Y. P. U. when first introduced among us, but was ready to give it a fair chance and support it if it proved helpful to our work. The test has been made and I would not be without it in my church under present conditions. I expect to be present at Columbus and hope to meet you there, reader. If the ego has seemed rather prominent in this article remember the nature of the subject demanded it.

W. F. YARBOROUGH.

Field Notes.

It has been the pleasure of the tramp to spend a few days sniffing the breezes of fair Blue Mountain. This was his first trip to this far famed institution of learning. He had known of this school and had had occasion to observe its work, but, to know and appreciate its value, one must be on the ground, mingle with the faculty and student body—witness the intense earnestness of both faculty and pupils. The location is unique. Nestled among the what seem the foot-hills of towering Blue ranges in all directions. Gushing spring pure water are seen in every direction and by means of Hydraulic pumps, the water is carried to tanks, and thence the buildings supplying abundance of pure water. Commodious building, furnished with electric lights and heated by steam, is suggestion of comfort and convenience. There are at present between 350 and 400 young ladies in the school, while 25 to 30 instructors are devoting themselves to training of the fair daughters of Mississippi and other States. It would be a pleasure to speak of the faculty by name, but notes will not allow. Pres. B. G. Lowrey appears to be specially fitted to the management of such an institution, while Mrs. Berry in her gentle and motherly way wins all hearts to herself. All the members of the faculty deserve special mention, but space forbids.

But what shall be said of the young ladies? To say that they are bright and beautiful is common place. No, rather let it be said—earnestness of purpose, diligence of in application and determination to conquer difficulties, and in the end come forth womanly women to take their place among the toilers for the uplift of humanity. Many of the young ladies the tramp had met before and one at least had been baptized by him while pastor in North Louisiana. The writer had the pleasure conducting chapel exercises on several occasions and speak to the young ladies. He also had the pleasure of preaching one sermon to an inspiring congregation. The morning hour was given to Ripley and the evening to Blue Mountain, on the Sabbath. One day was spent in Ripley and several names were added to the list of BAPTIST readers. At Blue Mountain more than 20 names were added. But the pleasant visit, has come to an end,

and this scribbling must too.

A visit to Prof. Brown's Academy was also enjoyed. Prof. Brown is a born educator. He has quite a number of young men in the school, and the strenuous life required bespeaks their future success. The new building has not been completed and so he occupies the old school building.

O. M. LUCAS.

The Army Canteen.

At the annual meeting at St. Louis, on the 13th inst., of the Association of Military and Naval Surgeons of the United States, a resolution was unanimously adopted recommending that the sale of beer be permitted at the army post exchanges, subject to such regulations as shall be determined by the general staff and the Secretary of War. This convention passed a resolution petitioning Congress to enact laws in conformity with the above. Apropos of the above action, Brig. Gen. G. H. Burton in his annual report as Inspector General of the Army to the Secretary of War, says: "It seems to be almost the unanimous sentiment of the army that the one thing lacking to meet the soldiers' wants and tastes is the canteen feature. The absence of this leads to sickness, the commission of military offenses, desertion and other crimes, as well as impaired discipline by driving men to resort to the low dives and grogeries that have sprung up like mushrooms around military reservations since the prohibition law was enacted. In fact, the canteen feature is not only a benefit morally, but the profits derived from the sales of beer and light wine are used to improve the mess, as well as for the purchase of periodicals, publications, etc., all of which add to the soldiers' comfort and contentment."

Let all Christian people take their stand against all this slush of military authorities.

Sandy's Mistake.

Sandy McPherson, in a moment of abstraction, put half a crown in the collection plate last Sunday in mistake for a penny, and has since expended a deal of thought as to the best way of making up for it. "Noo, I might stay awa' frae the kirk till the sum was made up; but on the ither han, I wad be payin' pew rent a' the time, an' gettin' nae guid o' t. Losh! But I'm thinkin' this is what the meenister ca's a 'releigious difficulty'!"

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

THE BAPTIST.

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Manuscript to be printed must be written on one side of the paper only, and in ink.

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Editorial.

Literalism or Symbolism—Which?

In the first week in October Roman Catholic bishops and priests held a Eucharistic Congress in New York. This congress received the special blessing of Pius X. About 1,000 persons were in attendance. Other questions were incidentally considered, but "the main attention was centered on the doctrine of the actual presence of God in the sacrament of mass, and on practical methods of inducing both clergy and laity to resort to this mode of bettering the spiritual life."

The Roman Catholics all hold and teaches that after the consecration of the bread of the Lord's supper it is changed into the very substance of Christ's being, and there is distributed to the communicant the very "person, body, soul and God-head" of our Lord. He claims that when Jesus said at the institution of the supper "This is my body," he spoke literal truth, and meant, "This is no longer bread, but is changed into the substance of my body; what remains, is only the accidents of the bread, and it is only that you see and taste: the substance of the bread is gone, and in its place is come the substance of my body." In this "sacrament" the communicant eats the flesh of Christ, which Jesus said was absolutely essential to eternal life.

Baptists and some others hold and teach that the Lord's supper is a simple memorial feast, and not a "sacrament," in the sense of either a fountain or channel of saving and sanctifying grace. In its observance they repeat his words, "This do"—eat bread and drink wine, and do it "in remembrance of me." Remembering Jesus is the design; doing this is the means. A

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memorial speaks of an absent one. Mementoes are given by those who go and remain away for a time. We believe in the real bodily absence and in the real spiritual presence of our Lord.

Christ often used figures and symbols in setting forth spiritual truth. All truth is double; there is the fact and then is the symbol. In speaking of what he is to men in their relation to the kingdom of heaven and its salvation, our Lord said, "I am the door," that is, the way by which men enter into the fold. He was not, could not be, a literal door. We know what he meant when he said at the institution of the memorial feast, at which he presided in bodily presence, "This is my body." The broken bread was a beautiful and impressive symbol of his body broken for men. His immediate disciples so understood him. When they saw, as Dr. Boardman says, "the bodily Jesus holding the loaf in his own bodily hand, and heard him saying, 'This is my body,' how absurd to imagine that they believed that this material loaf then and there broken before their own eyes was 'transubstantiated,' that is, miraculously converted into the body of Christ, so that there were before them at that moment two Christs: the one the bodily Jesus giving the broken loaf; the other also the same bodily Jesus 'transubstantiated' into the same broken loaf. Surely those artless disciples could have had no other idea than that their Master simply meant, 'This represents, symbolizes, my body.'"

Yes, in his great sermon on the bread of life recorded in John 6, Jesus did say, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (53). If this can be done only in the eucharist, then infants who cannot, and all others who do not, eat this converted bread are barred from salvation. Does not Jesus himself explain what he means by eating and drinking? These words were spoken several weeks before the institution of the memorial feast. Jesus said to his immediate disciples, not except ye shall eat, but "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Further on he said: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (63). How could they take his words literally when he said to them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst"? Jesus said that coming to him is eating and believing on him is drinking. That is sufficient.

MISCELLANEA.

In order to Christian fruits in the living there must be Christian roots in the life.

T. T. Martin is to begin a meeting November 15 with Pastor Everett Gill of East Church, Louisville.

President Elliott of Harvard urged young men to cultivate domestic happiness as one of the chief ends of life.

C. C. Pugh, once pastor of Calvary Baptist Church, Vicksburg, has gone from Lafayette, Ala., to Auburn of the same State.

W. S. Rainsford: There is something in the soul of every man that responds to the divine reality in a messenger, if he is a real messenger.

Papitor Kimbrough of Tupelo during his summer vacation assisted in revival meetings in which 130 people were converted unto Christ.

Chancellor Kent: The parent who sends his son into the world uneducated defrauds the community of a useful citizen and bequeaths it a nuisance.

He who judges another often condemns himself, not for the like deeds which he has done, but for those he would do if he were in the place of him whom he censures.

During the sessions of the Institutional Peace Conference held in Tremont Temple Boston the portrait of Senator George F. Hoar was suspended "giving mute assent to the pleas for peace."

Others beside a Scotch Clergyman could very appropriately use his prayer—"Be pleased, O Lord, to guide us aright; for thou knowest that, whether right or wrong, we be very determined."

President J. C. Hardy of the A. & M. College was elected president of The American Association of Farmers' Institute Workers in St. Louis 20th of October and he is a graduate from our college.

Rev. J. P. Eagle, Ex Governor of Arkansas, and graduate from Mississippi College many years ago, made the address at the laying of the corner stone of First Baptist Church in England of that State.

One who heard him says that young brother J. E. Wills made a most excellent speech on Missions at Lincoln County Association, and that this body increased its pledge to missions from \$850 to \$1,425.

H. E. Tralle says in the Argus that a young preacher without a pastorate gathered a Sunday-school of 100 and a church membership of 60 within six weeks in Louisville. That's it. If you have no field, make one.

The Argus says that John D. Rockefeller has given \$50,000 to the Young Women's Christian Association in Cleveland, Ohio. Dr. Lloyd of New York who declined the Episcopal bishopric of Mississippi about a year since has recently refused that of Kentucky.

A few minutes of pleasant converse with Rev. W. T. Tardy, pastor at Monroe, La., revealed that he is enthusiastic and hopeful in his large pastorate and in the larger work of the State. He was on his way from a meeting in Baton Rouge with Pastor Bowlin.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

John Newman, Jr.

At the home of Mr. and Mrs. John Newman, near Gillsburg, John Newman, Jr., departed this life Monday, Sept. 26. As he had been in bad health for several years, and as his parents constantly waited on him in every illness, and as he was a dutiful son, his parents were more than usually attached to him. He was about twenty-four years old and had been a member of the Vernon Baptist Church for six years. May the Lord console those who mourn.

JOSEPH JACOB, Pastor.

Saluda Stewart.

August 25th, Saluda Stewart, the little daughter of Mr. and Mrs. John T. Stewart, departed this life after a brief illness. She was five years old, a bright and sweet child. God help brother and sister Stewart to bear their great grief.

JOSEPH JACOB, Pastor.

Ernest Drayton Schilling.

At Ellisville, Miss., on the 5th day of Oct., 1904, Ernest Drayton, infant son of Mr. and Mrs. M. K. Schilling of New Orleans, aged 3 months and 10 days. Buried at Fairfield Church, Union county, by its grand-mother's grave.

Spared a life of toil and sorrow and forever safe. A new interest in heaven. "Earth has no sorrows which heaven cannot heal."

T. C. S.

Mrs. Harriett Lawson.

On Oct. 11th, 1904, at the home of her daughter, Mrs. Wm. Thorn, near Polkville, Miss., Mrs. Harriett Lawson passed into the beyond. Sister Lawson lived to the age of 89 years. She was an honored member of Benlah Baptist Church. She will be greatly missed by those who loved and cared for her. May God's blessings rest upon the bereaved ones left behind.

J. H. Mize.

Little L. Geneva Gross.

On Sept. 16, the angel of death visited the home of Mr. and Mrs. W. R. Gross, and bore away a very sweet and bright little jewel, one year and ten days old. Little L. Geneva Gross had lived with us long enough for us to form a strong attachment. All loved her. Never saw a child with a sweeter disposition. So many of our hopes lie buried in that little grave.

"Sweet little darling, one light of home, Looking for some one, beckoning come; Bright as a sunbeam, pure as dew, Anxiously looking, mother, father for you."

L. GENEVA WILLBANKS.

Carthage, Miss.

Evan Prince Ashley.

On the 17th of Aug., 1904, the death angel visited the home of Mr. and Mrs. E. L. Ashley, bearing away the gentle spirit of little Evan Prince, aged 3 months and 8 days.

For two weeks his suffering was intense, and nothing that could be done

seemed to alleviate the pain or stay the hand of death. This was the first real sorrow that had visited the home of these young parents, and although the cloud that has settled over their home is so heavy, God has taught them to bow with humble submission to His will. He never sends a burden without the needed strength to bear it. Just now you cannot see why He should have caused the little darling to brighten the home for so short a while, but God knows best—some day you'll understand.

P.

Mrs. Susan Stewart Taylor.

Our church at Gulfport has suffered an irreparable loss by the death of Mrs. Susan Stuart Taylor, wife of Deacon J. L. Taylor, which occurred on the afternoon of Sept. 3, 1904. Sister Taylor was a woman of unusual gifts, both of mind and heart. Highly educated and refined, she was an ornament to society. Possessing superior judgment, with calm and patient temper. Her influence in home and family was invaluable. Of deep piety, coupled with zealous devotion to duty, her usefulness in the church was incalculable and greatly appreciated and her loss severely felt. She leaves a devoted husband who, when she died, was just recovering from the same dreadful scourge, typhoid fever, and four little children, the youngest only 20 days old at her death, to whom her loss, also, an aged mother and a sister in a distant state, all of whom have the tenderest sympathy of a wide circle of friends, and of every member of a bereaved church. Were it not for the comfort of the Christian hope, such losses would be unbearable.

"But though earth's fairest blossoms die,
And all beneath the sky is vain,
There is a land whose confines lie
Beyond the reach of care and pain.
Then let the hope of joys to come
Dispel our cares and chase our fears;
If God be ours we're traveling home
Though passing through a vale of tears."

PASTOR.

SICK HEADACHE For Twenty Years. : CURED BY PANOL. :

Mrs. E. Hutchinson, Otis Mill, La., says: "Forty-two years I was a sufferer with sick headache. Was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using Panol. I have never had one of these spells since. If I feel any of the old symptoms at any time, I take Panol two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—pleasant to take and sure to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system.

PANOL

Is easily without a rival or peer. Pleasant to take as lemonade, harmless always, cures what all else fails.

50c. Six for \$2.50.

Sold by Druggists and dealers in medicines.

Royaline Medicine Co., Ltd.,
New Orleans, La.

Cheap eggs are as good as cheap lamp- chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

A Texas Wonder

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, scurvy, emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 5, 1901.
Dr. E. W. Hall, St. Louis, Mo.—My Dear Sir: I take pleasure in saying that I have used your Great Discovery with much benefit, having suffered for years with kidney trouble, and most heartily recommend it to all sufferers from kidney diseases.
Respectfully,
J. W. LOWRANCE,
Member of the Mississippi Annual Conference, M. B. Church South.

YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Cancer, Tumor, Piles, Catarrh, Ulcer and Skin Diseases.

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. Bye, of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. Bye, cor. Ninth and Broadway, Kansas City, Mo.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.
Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

For Suffering Women.

Bailey's Black Haw Compound, made by Black Haw Medicine Company, Dayton, Tenn., is widely known as one of the most effective remedies for female troubles now on the market. The manufacturers have such confidence in it that in order to prove its value to the readers of this paper they are offering to send a full sized bottle without charge, to any one applying. See their advertisement in this issue. No stronger proof of their value could be given. The manufacturers must lose heavily by furnishing the public with trial bottles without charge, unless they win thousands of new customers and secure the enthusiastic recommendation of this medicine by those who will be cured by the samples sent out. The applicant is only expected to pay the express charges.

The Combination Oil Cure for Cancer.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last ten years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book, giving particulars and prices of Oils. Address the home office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

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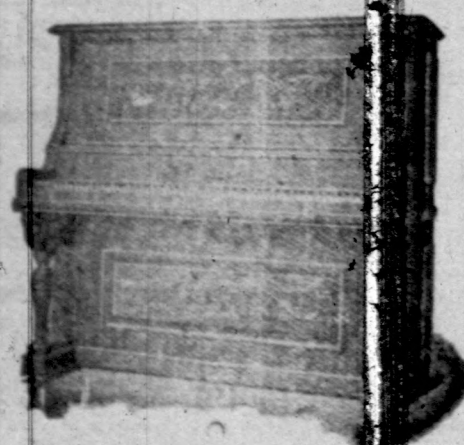
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In this Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very cornerstone of all civilization, is indeed very incomplete without its holy precincts, and we know to the scattering of the family circle, for the wicked and savage elements, and to say, never fail to emphasize the pity that even in our broad land does not use it to the same purpose.

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North Bound--Daily.

Stations.	No. 4.	No. 4.
Lv. Mobile	7:00	4:00pm
" Orchard	7:27	4:27
" Crusier	7:33	4:33
" Semmes	7:40	4:40
" Wilmer	7:57	4:57
" Latonia	8:12	5:13
" Brushy	8:19	5:20
" Donovan	8:26	5:27
" Evanston	8:35	5:35
" Lucedale	8:41	5:42
" Eubank	8:52	5:53
" Bexley	8:59	6:00
" Merrill	9:11	6:12
" Leaf	9:28	6:29
" McLain	9:42	6:45
" Little Creek	9:47	6:50
" Beaumont	10:02	7:04
" Hintonville	10:23	7:26
" Richton	10:40	7:44
" Loper	10:58	8:03
" Ovette	11:12	8:18
" Ellisville Jct.	11:40	8:47
Ar. Laurel	12:08	9:15

South Bound--Daily.

Stations.	No. 3.	No. 3.
Ar. Mobile	6:30pm	11:30am
" Orchard	5:59	11:02
" Crusier	5:53	10:46
" Semmes	5:46	10:39
" Wilmer	5:29	10:22
" Latonia	5:13	10:07
" Brushy	5:01	10:00
" Donovan	4:55	9:53
" Evanston	4:47	9:44
" Lucedale	4:41	9:38
" Eubank	4:31	9:27
" Bexley	4:24	9:21
" Merrill	4:14	9:11
" Leaf	3:57	8:52
" McLain	3:48	8:56
" Little Creek	3:38	8:30
" Beaumont	3:21	8:13
" Hintonville	3:03	7:55
" Richton	2:46	7:36
" Loper	2:28	7:20
" Ovette	2:14	7:06
" Ellisville Jct.	1:46	6:38
Lv. Laurel	1:18	6:10

NORTH BOUND. SOUTH BOUND.

No. 2--Daily. Daily--No. 1

12:43pm	Ar. Mossville	12:43pm
1:06pm	" Stringer	12:15pm
1:33pm	" Bay Springs	11:47am
2:19pm	" Montrose	11:01am
2:48pm	" Roberts	10:32am
3:20pm	" Newton	10:00am

Hattiesburg Branch.

NORTH BOUND. SOUTH BOUND.

Daily except Sunday. Daily.

No. 24.	No. 6.
Lv. Beaumont	10 10am
" Wingate	10 45am
" New Augusta	11 00am
" Mahnd	11 15am
" Ragland	11 50am
" McCallum	12 05pm
Ar. Hattiesburg	12 50pm

SOUTH BOUND. Daily except Sunday.

Daily. Sunday.

No. 5.	No. 25.
Ar. Beaumont	8 05am
" Wingate	7 49am
" New Augusta	7 42am
" Mahnd	7 34am
" Ragland	7 18am
" McCallum	7 09am
Lv. Hattiesburg	6 48am

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Ar. Memphis	7:40 a. m.
Lv. Memphis	11:00 p. m.
Ar. Gulfport	10:00 a. m.

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Three trains daily each way between Hattiesburg and Gulfport.

No. 1. Lv. Jackson	5:25 a. m.
Ar. Gulfport	11:00 a. m.
No. 2. Lv. Gulfport	6:50 p. m.
Ar. Jackson	12:35 a. m.
No. 3. Lv. Jackson	3:35 p. m.
Ar. Gulfport	10:00 p. m.
No. 4. Lv. Gulfport	7:20 a. m.
Ar. Jackson	3:05 p. m.
No. 5. Lv. Hattiesburg	7:00 a. m.
Ar. Gulfport	10:00 a. m.
Lv.	5:30 p. m.
Ar. Hattiesburg	8:40 p. m.

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A Monument.

(BY HENDON M. HARRIS)

Go write your name on a granite shaft
Time soon will mark the mark
Or would it in a burnished bronze,
Corrosion removes all traces
Yet carve it in the towering cliff
The fierce storm's breath will efface;
It disappears forever.

But write your name in the hearts of men
By the little things you say,
And by simple, kindly, gentle ways,
Which you practice day by day,
The rocks will soon crumble, bronze will corrode
Your memory will live for ages
Will see oblivion never.

Other Forms of Intemperance.

The use of intoxicating liquors, whether indulged in moderately or immoderately, is an evil. If one uses strong drink moderately and never gets drunk, nevertheless, injures himself physically. His example is exceedingly hurtful to others, to say nothing of its blunting effect upon his moral sensibilities, and the very great risk he is taking of becoming, himself, an inebriate. It is far safer to "touch not, taste not, handle not," the accursed stuff, which has, unsuspectingly enslaved so many, and entailed moral and physical degeneracy upon families down through succeeding generations. The law of heredity applies in case of the drink habit, just as surely as it does in regard to other physical and moral traits which have been developed from long practice of some particular vice.

The father who drinks only moderately need not be surprised should his sons, or even his grandsons be drunkards. Luther Benson said his father was a sober man, but his grandfather was a habitual drunkard, and that the sin of his grandfather was visited upon him. That is needed by the masses is a better knowledge of physical science, and the possibility of averting many of the evils which afflict our fallen humanity. But as bad as the drink evil is, there are other forms of intemperance, which, for their enslaving power over the individual, are even worse than the drink habit.

The shame of it is that many of the most respectable people, many of the prominent in social and church circles, are participating regularly in this form of intemperance. I refer to the drug habit. If you would have your eyes opened to the very enormous amount of drugs used in this way, just get a druggist to show you the facts.

A druggist in a town of two thousand people, with three other drug stores in the town, and drug stores in the towns in the country around it, and along the railroad on both sides, that his sales of drugs for this purpose mainly, were from fifty bottles a day. I am no apologist for the whiskey business, but it is today the lesser of the two evils, especially when compared with the drug habit.

rious forms in which it is served at the "cold drink" stands.

I have watched for a half hour at a time the people, both men and women, come and drink, and Coca Cola is almost invariably the drink called for. Plain soda water seems to be almost relegated to the past. Add to this, if you please, the cigarette habit, and you have a combination of evils on one side, as against whiskey on the other, that is making havoc of more lives and enthralling more abject slaves than strong drink.

Then, since we as a Christian people are set for the promulgation of righteousness and liberty, why do we not cry aloud against these things, and warn the unsuspecting against the insidious and ruinous effects of such habits.

The discussion of this subject should no longer be relegated to the realm of medical science, but should be openly discussed in our religious and secular papers, and from the pulpit, and by the Sunday-school teacher, and the teacher of the secular school.

Our state can scarcely furnish room now for the insane of the state. What may we expect in the matter of insanity in a few decades if these baleful practices increase as they have for the last quarter of a century.

Let us no longer continue to cry out against and denounce the lesser evil, while we virtually let the greater evil prey upon our people almost unchallenged.

W. I. H.

The St. Louis Fair.

In company with Pastor Bosdell of 41st Avenue church, I attended the Fair. It is not necessarily a very expensive thing, as the railroads grant reduced rates, and it is not difficult to secure good homes. We secured lodging at Sister M. J. Breakers, 5751 Vernon Avenue about eight squares from the grounds.

A continuous trip of over five hundred miles by rail, brought us to St. Louis in say eighteen hours, and it was not as fatiguing as anticipated. We had quite a number of Meridian people on the train. Although arriving as late as 6 o'clock we went to the fair that evening.

Of course I shall not attempt a description of the grounds and buildings; nor even allude to all the things on exhibition. There were crowds everywhere, especially on the "Pike", where were the sensational shows and some entertainments of doubtful propriety. Christian people generally simply walked through.

We found plenty of the beautiful, the enlightening and the uplifting to engage our attention. Among these, the Caskadel, electrical displays, arts and sciences, exhibits from the states and foreign nations, and the immense and varied resources of our own government—not to mention agricultural wonders.

To some of us the Jerusalem exhibit was the most interesting and instructive. Its very roughness and lack of perfect cleanliness was evidently true to nature, so to

speak. Those who visited it thoroughly and studied the scene and representations were fully repaid.

The Washington University buildings were excellently located, substantial and convenient. In one of the halls the International Sunday Rest Congress was held. In this we took part. Progress was reported along nearly all the lines wrought upon, and new work was laid out to secure all labor a weekly day of rest.

Wednesday night we made part of a small prayer meeting at a neighboring Baptist church. Bro. Breaker was off on his mission as secretary Mission State Board. A day later we met Pastor Brown and family, who were visiting the fair. Amid all the thousands we met no other Mississippi Baptists except Dr. Buchanan, Bro. F. W. Williams and wife, of Meridian.

Never before have I realized my age so much as when on the street cars, ladies insisted upon vacating seats, rather than suffer me to stand up. Indeed I was most kindly and courteously treated everywhere. We had splendid weather, only having use for overcoats part of one day. A little rain would not be objectionable.

L. A. DUNCAN.

Were we to attempt an interpretation of Bishop Potter's action in opening the "Subway Tavern" with the singing of the doxology, we would say that he was praising God for the broken hearts, the pauperized homes, the blasted hopes, the ruined lives, the harvest of crime and insanity that will inevitably result from his enterprise—Model though he may term it—just as they have been the fruitage of all other saloons that have been in active operation and have commanded large patronage. As a means of advertising the reverend gentlemen could not have hit upon a happier plan; for his prominent position, his priestly sanction and his dedicatory service of song and prayer and thanksgiving were certainly effective in awakening a sensation and obtaining for him and his pet enterprise such attention from both press and people that he would not have secured by ordinary means. Perhaps if any of the Bishop's competitors, in the drunkard making line, could have thought of such an effective advertising method they would have anticipated him and would have had an "opening" along like lines instead of the usual kind. We would have many "Model Saloons" advertising pure intoxicants at moderate prices. Indeed we may look for them to spring up all over the country, for have they not holy (?) example. That it pays is evidenced by reports of business done as the result of the Bishop's peculiar, original and covert method of advertising his saloon enterprise.

Convention Board Meets.

The Convention Board will meet in Jackson, in Mission Rooms of 1st Baptist Church in the regular annual session for making appropriations, Tuesday, Nov. 22, '04, 3 p.m. All applications should be sent as early as possible to A. V. Rowe, Winona.

H. F. SPOLLES, President.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President;
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: Work of Woman's Missionary Union.

Seed Thought: "In His service, as we are growing stronger."

The calls to grand achievement still increase."

1. Prayer: That the Holy Spirit may take possession of every heart.

2. Scripture Reading: John 15. Remarks by leader upon fruit-bearing. Fruit of the lips, of the life and the "fruits of the spirit," are all sources of blessings to others.

3. A basket of beautiful fruit. Members in turn to give some one fact observed, experienced, read or heard regarding noble work in any direction by women.

4. Notes of joy regarding W. M. U. Work: Selected from annual report, corresponding secretary, W. M. U.

5. Leaflet: "Woman's M. U. an educating influence in missions," by Mrs. J. S. Dill.

6. Queries for quiet moments: Am I proving my life by my fruit? Am I doing my part in laying the cause of missions on young hearts?

7. A helpful thought for humble workers: Each part of a beautiful mosaic may be a little worthless piece of glass, marble or shell, but each in its place constitutes a masterpiece of art. So with our insignificant lives in the hands of the great Artist, and how precious the thought of being used by him in the perfection of his wonderful plan for the world's redemption.

8. For special emphasis: Leaflet "Wanted—without delay."

9. Discussion: What part can this society have in the Tichenor Memorial? Business, collection, etc.

10. Prayer: Thanksgiving for the privilege of service; petition for various lines of W. M. U. work, especially mentioning "The Tichenor Memorial."

Box Packing of West Judson Association.

The women of West Judson Association met at Tupelo Baptist Church on October 10th, and packed a box for Rev. A. J. Wesson and family of Cameron, Ind. Ter. It was a most delightful afternoon. The joy of giving was in every heart and beamed in every eye. We trust we have lightened the burdens of these faithful frontier missionaries and given them much comfort and joy. We have already received a great blessing. The box was valued at \$154.79. The different churches contributed as follows: Tupelo, \$68.90; Sherman, \$18.00; New Harmony, \$11.94; Poplar Springs, \$10.00; Camp Creek, \$13.00; Guntown, \$13.57; Uclatubba, \$2.00; Sallito, \$12.00; Blue Springs, \$5.00.

MRS. R. A. KIMBROUGH,
Tupelo, Miss.

SISTER JOHNSON:

On Wednesday, October 5th, the ladies of the Copiah Baptist Association met with the W. M. U. of Wesson for the purpose of packing our frontier missionary box. The churches were all represented but two, and the gifts to missionary J. J. Ward, Alma, I. T., were not only abundant but most excellent in quality and the enthusiasm developed in the box packing was an experience never to be forgotten. Articles in the box consisted almost altogether of clothing for the missionary and his family and were valued at \$285.00. To add to the pleasure of the occasion, the Wesson W. M. U. treated us to a dinner spread on the church grounds. It was so rich in style and bountiful in measure that we could scarcely help regarding it as the main feature of the day. The hospitality of the Wesson sisters was an inspiration, and we pronounced blessings upon them as we came away.

Very truly,
MRS. FANNIE TOLL.

The I. C. Statement.

It was an Athenian who reduced the philosophy of happiness to two rules of action: Take much from life, and give largely to the living. And in the centuries that have passed since Pericles exemplified his precepts in his own life the world has progressed but little beyond the ethical law upon which he insisted. The terms have changed, but reduced to its ultimate intention, the dogma of almost

every school of moral science from his day until now is fairly stated in these words.

Judged by this standard of happiness, the year closing on June 30, 1904, was an exceptionally happy one for the Illinois Central Railroad, for during that year it increased materially both its gross receipts and its expenses. The fact that the current expenses of the road increased more than its gross receipts, ought not, perhaps, to be argued by the pessimist. The road has, at least, felt the joy of disbursing munificently. It has been a medium of enlarged and wonderful activity, carrying more of the commerce and travel of the nation than ever before. It has, at the same time, cost the road more to carry its business than before, and the ratio of increased cost has outstripped the ratio of increase in the gross income.

Stated in more exact language of the figures of the report of the directors of the road for the year referred to, it is shown that the increase in gross receipts from traffic amounts to \$1,545,059.04, while the increase in expenses of operation foot up \$2,957,367.96. The reasons assigned for this disproportionate increase in operating expenses are: The prolonged cold season of the past winter, the increased cost of fuel and the increased wage scale of operatives. In the latter item alone the increase is shown to have been \$2,400,499.25. There is food for reflection in this latter statement. It is sometimes bitterly complained by the working force that there is an unfair division with them of the profits of the gigantic industrial enterprises which transact the business of this twentieth century world. If there is reasonable foundation for such a charge, it certainly is not, to be found in the fact that the largest item of increase in the expenses of this road for the year is in the wages paid to its operatives.

One moral, however, is certainly pointed out by this condition of affairs. It is cumulative evidence of republican prosperity, which consists in augmenting the earning power of an individual, or of a corporation, and at the same time increasing still more in proportion the essential expense account of the earner. That the Illinois Central Railroad should show such a result at the end of its year's business is not matter for wonder. It would be if the re-

A MATTER OF HEALTH



sult were otherwise. The road is an integral part of the commercial and industrial development of the United States, and necessarily reflects prevailing conditions. Facts shown in the statement referred to indicate how closely identified are the best interests of labor and capital, and how impossible it is for the one to prosper and suffer without involving the other.

As the great commercial artery along which pulses the interchange of business north and south, the Illinois Central is of special interest to both sections. As the chief of the many lines of railway centering in Memphis and discharging their swelling tides of commerce through her gates, the road is of special interest to Memphis. And hence it is with more than ordinary gratification that Memphis unites with the rest of the busy world of commerce. North and South, in felicitating this enterprising line upon the splendid showing made. The Illinois Central has been an enlarged distributor of wealth during the past year. So much is evidenced by the annual statement. And in that respect, at least, it is to be congratulated upon having fulfilled what Pericles denominated the law of happiness. It has taken with a larger grasp of the business of the word, and dispensed with broader palm the result of its winnings.

Tetterine

Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a 50 cent box of Tetterine will relieve you?

Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.

A SIN AND A SHAME

IF YOU

Need it and do not send for it, it is actually a sin and a shame. It is OFFERED TO YOU FREELY, unreservedly, genuinely; YOU HAVE BUT TO ASK for it. There are no strings tied to the offer, no questions to answer, no documents to sign, no references or past history to give. Getting it is simple as A B C. You just SAY THAT YOU WANT IT, that you need it, that you will use it, AND IT IS SENT TO YOU. It must be good, or it could not be sent out in this way. YOU KNOW IT MUST BE GOOD; that it IS GOOD. You have seen it advertised too often, seen it endorsed too many times, heard it highly spoken of too frequently, not to know that it IS GOOD, that it IS SENT OUT FREELY as it is advertised, that it does what is claimed for it. Now if you need it, WHY DON'T YOU SEND FOR IT TO-DAY? With this knowledge before you, how can you delay, wait or refuse? What is your excuse? YOU ARE TO BE THE JUDGE! It is a SIN AND A SHAME if you need it and don't send for it. Do it to-day. Read our Special Offer.

AS A BEACON LIGHT

VITAE-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of Chronic Invalidism, port your helm ere it be too late, take heed of the message of hope and safety which it flashes to you; STOP DRIFTING about in a helpless, undecided manner, first on one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route so MANY HAVE TRAVELED WITH SUCCESS.

Every person who has used Vitae-Ore is willing to act as a Pilot for you, each knows the way from having followed it. Attend their advice, FOLLOW THE LIGHT and be cured with Nature's Remedy as they have been.



YOUR FAMILY DOCTOR

may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or slight RELIEF. Well, let me think so. He is certainly entitled to his OPINION. You need not think so unless YOU WISH TO. Many people who testify appears in the books, pamphlets and literature of the THEO. NOEL COMPANY were told that their cases were hopeless, incurable, impossible, yet—READ THEIR TESTIMONY.



Many we told that they had but a short time to live, yet they READ THE TESTIMONY. There are many things HEAVEN and EARTH have dreamed in the Doctor's philosophy, and Vitae-Ore is of them.

We Will Send to All

Subscribers or readers of this paper, a full-sized \$1.00 package of Vitae-Ore by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitae-Ore and

We Are Willing to Take All the Risk.

From the Earth's Veins to Your Veins

WHAT VITAE-ORE IS:

Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral-ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing such diseases as

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Affections, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility,

and thousands testify, and as no one, answering this writing for a package, will deny after using VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your name and address, and mention this paper, so we may know that you are entitled to this Special Offer.

NOT A PENNY WANTED UNLESS YOU ARE BENEFITED!

CURED OF RHEUMATISM

BY A TWO MONTH'S TREATMENT AT THE AGE OF 80.

About two years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck, and my arms were badly swollen even to the ends of my fingers.

The pain passed to my other shoulder and I suffered so terribly I could hardly turn over in my bed and could not put on my clothes without great difficulty. I was troubled in this way for some time, until I saw the Vitae-Ore advertisement, "You Are to Be the Judge." It attracted my attention and I read it and read the testimonials of people who had used Vitae-Ore, and I came to the conclusion that it exactly suited my case and decided to try a package. Before I had used the entire package I felt much improved, and as I wanted to make a perfect cure entirely sure I sent for and used another package. Vitae-Ore cured me, for which I am very thankful. I will do all I can to make it known and advertise it. This photograph was taken on my eightieth anniversary.



O. F. BUELL,
Menominee, Mich.

CURED OF INDIGESTION

BACKACHE AND HEART FLUTTERING.

I have received a great and lasting benefit from using Vitae-Ore. Before I had taken it for a full month it had done more good than anything else I had tried during my long spell of sickness, and I had used other treatments for a long time. It has relieved me of Rheumatism, Chronic Indigestion, Backache and Heart Fluttering. Nothing I eat now disagrees with me and my weight has increased considerably. When I began using Vitae-Ore I was much emaciated and weighed about 100 or 115 pounds and I now weigh about 180. I feel as though I was an advertisement of the power of this remedy. Many of my friends have used Vitae-Ore and they all join me in praising it.



Mrs. L. G. WALTER,
La Grange, N. Y.

This offer will challenge anyone who suffers pains, his or her attention, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. N. Y. Dept CHICAGO, ILL.
Vitae-Ore Bldg.